1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

The streets of Tenochtitlan were the canals bordered by footpaths, and frequent bridges allowed easy access to all parts of the town. Three great causeways led north, west and south to the mainland, touching it respectively at Tepeyac, now Guadalupe, Tlacopan, now Tacuba, and Coyoacan. Canals paralleled these main roadways where they entered the city proper, following them as far as their terminus at the main plaza. Two aqueducts also joined the city to the mainland. The one to Chapultepec seems to have been constructed exclusively to carry water and had two channels, so that when one was being cleaned or repaired the other could remain in use. The Coyoacan aqueduct, built later by Ahuitzotl, may well have followed the great southern causeway. The problem of sanitation must have been serious, but boats were tied up at strategic points for public use, and when filled their contents were sold to fertilize the fields. Pottery vessels were kept in the houses to preserve urine, which the Aztecs used as a mordant in dyeing cloth. Hence sunlight and these simple methods for getting fresh water and disposing of offal kept down the pestilence that beset the city in Spanish times when the ancient methods of sanitation were abandoned.[22]

A city so advantageously situated had no need of fortifications, and formal military architecture was rare. The temples, which dominated the city, were natural strong points; indeed, the hieroglyph for the capture of a town was the burning of a temple, an indignity to which no people would submit unless driven from this last rallying point.

The temples had stone or rubble walls surmounted by a high roof, the construction of which consisted of a cribwork of logs, either thatched with straw or covered with plaster.

Twenty-second Chapter, in which are described the celebration and blood sacrifices which they made in the second month, known as and called Tlacaxipeualiztli.[1]

And this was when the rattle boards were sown[2] there at the Temple of Yopitli. And they, the old men belonging to the Temple of Yopitli,[3] sat singing and rattling their rattle boards until the day was done. Thus they came to spend the day, to celebrate the feast all day, coming to pass the day. Thus the whole day passed.

And [because] flowers were offered, [the feast] was called "The Offering of Flowers"; for all the various flowers which had newly blossomed were first [fruits]. It was the first flowers to appear which were thus given as offerings. None might breathe the scent without first providing an offering. They made or laid offerings of whatever little flowers they saw, which spread out bursting, popping, rustling into bloom—the flowers of spring. Small, little, tiny ones; little stone [flowers], however few, small, and tiny; little wooden ones, they carved and bound together.

And in order to gather the flowers, they all went together to the fields, since some who worked in the fields came there to sell them.

And when this was done, they ate *tamales* made of wild amaranth seed.[4]

Especially the Coateca, they who belonged to the district of Coatlan, esteemed [these *tamales*]. They offered them to their god[dess], called Coatl icue or Coatlan tonan.

[For] they placed trust in her; she was their confidante; they depended upon her; she was their support. To her they lifted their voices.

And also at that time were hidden away the human skins[5]—placed aside, abandoned. There at the Temple of Yopitli they were all buried.

Jnjc cempoali onume capitulo, vncā moteneoa yn ilhuitl, yoan in nextlaoalizth in quichioaia in ipan ic vme metztli: in mitoaia, in moteneoaia, Tlacaxipeoaliztli. 796[X]

Auh in iquac y, aiacachpixolo vmpa iopico: auh ça iehoanti, in calpulueuetque, vmpa pouhque iopico. cujcatoque, aiacachotoque, yc ouetzi cemilhuitl, in tlacemilhuitiltitoque, ic tlalhujquixtitoque, ic tlalhujnexitoque, tlalhuiçultitoque, ihuiçulotoque, ic ueuetzi cemilhujtl: [534]

yoā xochimanalo ynic mjtoa xochimanalo, ca in ixquich nepapan xochitl, in iancuican cueponj, yiacatiuitz: yn iiacac vitz xochitl ic tlamanalo, aiac achto quinecuj, intlacamo achto ic tlamanaz, quiuenchioaz, quiuēmanaz, in çaço tlein xochitotōti quitraia, cuecuepontoc, cuecuepocatoc, tlatlatzcatoc, in tonalxuchitl, hacquj, aquitoton, hacquipipil, hacquitetoton, çan quecizquj, çan quezquitoton, çan quecizquipipil, çan quezquiquauhtoton quicuicuitlalpia, quiilpia. 796[X] 824 [784] [532]

Auh ynic xuchitetemoaia, quiconpanocuitivj in milli, tel cequj quioalnamacaia, in millaca: 796[X] [432]

auh yn iquac y, quiquaia tzatzapaltamalli: [262]

oc cenca iehoanti quimauiztiliaia in coateca, in coatlan calpulli itech pouja: quitlamanjlia yn inteouh, itoca coatl icue, coatlan tona:

yn itech tlaquauhtlamati, yn jnnetemachil, yn itech moquauhtoia, yn inquauhio, yn itech motzatzilia.

Auh çan no iquac euatlatilo, onmotlatia, onmocacoa, yn jnteoaio tlaca, vmpa iopico onaactiuj:

1. The corresponding Spanish text specifies: ". . . que hazian en el postrero dia del segundo mes, que se dezia dezcorpozdeiuh." In Chapter 1, this month is correctly named Yopaynieb.
2. *Sow* translates *sacan-[quauh]*—"Y *se dize 'se derribaron arenque'*" (Garibay: "Relación breve," p. 294). Seler (*op. cit.*, p. 77) has, *for this sentence*, "*Dieser monat dies Abwerfens von der Rinde.*"
3. "Los viejos de aquel barrio," according to Sahagún's Spanish text.
4. Cf. Sahagún: *Historia des choses de la Nouvelle-Espagne*, p. 92, n. 3: *tamalpahuatli*—"*Pan-dos panes tamalpahuatli, de tamalpa, quiere decir barrio pequeño, y de pahuatli, cosa de comer.*"
5. *Banished*: Seler (*op. cit.*, p. 78) uses the same translation; Garibay (*op. cit.*, p. 295) has, *for yoan ninoyaz huauhtlelle*, "*y se llevaba, 'se vendan los pelos'*"; the corresponding Spanish of Sahagún reads: "*vendanse en algunas casas.*"